

The true Marriage Declared
Or Seven Testimonies from the Record of
S C R I P T U R E

Concerning the true Marriages and such as are not according to the Truth ; For Friends and all others concerned to Read in the Feare of the LORD.

THe first marriage was in Paradise and it was the Lord God that married Man and Woeman, for the Lord God when he had made the Woeman he brought her vnto Adam, and therefore Adam said, this is now bone of my bone and flesh of my flesh, she shall be called woeman, and therefore shall a man leave his Father and Mother and shall cleave vnto his wife, and they twaine shall be one flesh; Now marke I say, cleave vnto his wife, nor many wives, but one wife & one husband in the Paradise of God, but after they had transgressed they had many wives and many husbands, And Christ brings this in *Genesis* to convince the transgressing Jews, who tempted him & asked if it was lawfull for a man to put away his wife for every cause, And Iesus answered and said vnto them, have ye not read (to wit in *Genesis*) that in the beginning God made them male and female, nor one male and many females, and said, for this cause shall a man leave his Father and mother and shall cleave vnto his wife not wives, and they twaine shall be one flesh, wherefore they are no more twaine but one flesh, and what therefore God hath joined together let no man put asunder; So this is an absolute command of Christ to man and woeman, whom God had made in his image,

(2)
image, so its cleare, 't was Gods worke to Joine together in
Paradise & also to Joine together in the restoration by Christ
Jesus who came to restore man and woeman unto the Image
of God againe as they were in before they fell for Christs
words are binding what therefore God hath Joyned together,
let no man put asunder.

And the *Jews* said unto Christ, why did *Moses* then Com-
mand to give her a writeing, a bill of Divorsement and to put
her away, and Christ said unto them, *Moses* because of the
hardness of your Hearts (to witt you *Jews*) suffered you to
put away your wives *Deut. 24. 13*: But from the beginning
it was not so, before Transgression and hardness of Heart got
in, it was not so then, that men did put away their wives, so
now this practice hath beene through Transgression and hard-
ness of Heart.

And Christ said unto the *Jews*, whosoever shall put away
his wife & marry another committeth Adultery, and if a wo-
man should put away her husband (which was their practice
then) as a man puts away his wife and she be married to an-
other husband she committs adultery also. And againe, Christ
saith, whosoever puts away his wife except it be for Fornica-
tion and shall marry another committeth adultery, and who-
soever marieth her that is put away from her husband com-
mitteth adultery, so here a man is neither to put away his
wife nor the woeman is to put away her husband, if they doe
and marry they both committ adultery, and he that marri-
eth the woeman put away committeth adultery also, so Christs
Command was that a man should not put away his wife ex-
cept it was for Fornication, nor a woeman put away her hus-
band, for if she did and married another, she committed A-
dultery, as you may see in *Math: 19: Math: 5: and Mark. 10:*
11: and Luke: 16: 18: So the first husband and the wife and
her second husband in this case they all three committed A-
dultery.

And



And in the 1. *Cor:* 7: 11. the Apostle saith, let not the wife depart from her husband it is the command of the Lord, & let not the husband put away his wife, but if she doe depart let her remaine unmarried or be reconciled to her husband, & in *Ephes:* 5: 31: 33: where the Apostle speaks to the same purpose, as Christ doth, and of Gods Joyning & of mans leaving his Father and mother, and cleaving unto his wife, and they twaine should be one flesh, and though he speaks this in the mystery concerning Christ and the Church, yet nevertheless every man in periculus is to love his own wife as himself, and the wife is to reverence her husband.

And in *Rom:* 7: For a woeman that hath an husband is bound by the law to her husband as long as he liveth, and so is the man according to Christs Doctrine and command, But if her husband be dead, she is loosed from the Law &c. So likewise if the wife be dead, then the man is loosed from the law, but if he put her away and marry another whilst she is living, then he committeth Adultery, or if she marry another whilst her husband is living then she is called an adulteress, but if the husband be dead, then she may marry another man and is no adulteress, & so the Parable holds to the man as it doth to the woman.

And as Christ saith, whosoever shall put away his wife and marrieth another committeth adultery against her, & whosoever marrith her that is put away committeth adultery, So it is cleare that a man is to have but one wife at one time, and a wife is to have but one husband at one time, also according as God made man and woeman in the beginning male and female as Christ saith not male and females, & so in the restoration by Christ Iesus into the Image of God, God Ioyns together male & female, as in the beginning not male and females.

And in the *Jews Antiquities* it is said page 238. it was the common custome among the *Romans* for the woeman to divorce

her husband as well as the man to divorce his wife, as in *Luke*: 10: and then to marry at her pleasure, and the same practice was also among the *Jews*, & at that time humane laws did not forbid such marriages, yet Gods law condemned both such divorces and such marriages.

And before God persons marrying after such divorcements the woeman was reputed to have two husbands and the man two wives, for this reason, a Minister or a Bishop above others is commanded to be the husband of one wife 1: *Tim*: 3: 2: and the woeman is commanded to be the wife of one husband: 1: *Tim*: 5: 9: Now if this Bishop or teacher or woeman or widow if he had one wife, and divorced another he had two, & such was not allowed of to be an overseer, and if a woeman or a widow had divorced one husband, and had another living she had two, and if the second husband was dead, and the first divorced was liveing she had one though she went under the name of a widow, and such widows were not to be received into the Church of Christ upon the account of collection, as the 1: *Tim*: 5: 9: but if in case his wife was dead, or her husband was dead, then they might marry as the Apostle saith only in the Lord *Rom*: 7: For Christ is the husband of one wife his Church not many wives, and *Adam* was the husband of one wife and *Eve* the wife of one husband and not many.

Therefore as the Apostle saith, a Bishop or a Minister above others must be the husband of one wife as is commanded, For if he had divorced one or two, and yet had another before he was Converted; then it could not be said he was the husband of one wife, when he had caused so many to commit adultery if they married others, and so it would be scandalous to him in the Church in the restoration in the Image of God, as man was in the beginning when God Ioynd them together, Male and Female both in the beginning and in the Restoration out of the hardness of their hearts,

And

And a Widdow that was to be received into the Church of Christ who received them up into the Image of God as they were in the beginning, male and female, and if she had had one husband and divorced from him and had had another that was dead, then that divorced husband might come and clamour against her, and bring a scandal upon the Church of Christ; So all true Christians who are Baptized into Christs death, & have put him on, they must be the husband of one wife, and the wife of one husband, as Christ is the head of one wife his Church,

Something of the Romans Marriages

The Marriage and burials of the heathen *Romans*, have such a deep dependance upon the Priests (as it is now) as may be seene in the *Romans Antiquities* Page, 68: For it is hardly looked upon to be either a marriage or a buriall, except the Priest marry them, and say something over the dead at their Burials; nor a Christian is not looked upon, except the Priest Sprinkle them now, So the Priest gets money both at their birth and Marriage and Death.

And before the *Romans* will begin the Ceremony of their Contract concerning Marriage, the man procured a Soothsayer, or a Priest and the woman another, with whom they first would consult &c. And the token or signe which these Soothsayers or Priests in time of observing accounted most Fortunate was a Crow &c.

And the man also in token of good, will gave a Ring unto the woman which she was to weare on her next finger, to her little finger on the left hand because that unto that finger alone proceeds a certaine Artery or veine from the heart, and doth not the Priest put on, or cause to be put on, a Ring on the same finger now when he doth Marry them? The word *Nuptiæ*,

which Signifies Marriage; hath its Derivation from a *Nubo &c.* And from the word *Nuptia*, cometh the saying of *Nuptiall Feasts* in some places, and the woman became a mans wife, By certain Solemnities vsed before a *Pontifice* or a chief Bishop; and when the woman was given unto the man, they vsed a let forme of words, Ten witnesses being present, and a solemne Sacrifice was Offered, at which the Couple married should Eat of the same Barly cake which formerly had been used in their Sacrifice. These Ceremonies being ended towards Night, the woman was brought home to her husbands house with five Torches, Signifying thereby the need which married persons have of the five Gods or Goddesses; *Jupiter, Juno, Venus, Swadella* and *Diana*, they did both to wit the man and the woman in time of their Contract, touch fire and water, provided for that purpose, for no marriage was thought happie which was not Contracted with holy fire and water; And their Custom likewise was to sprinkle the new married woman with water &c. And many more vaine Ceremonies the *Romans* vsed;

And now you Priests and Teachers and others, which vsed to say that the *Q V A K E R S* thought they were wiser then their Forefathers, because they did not Joyne with you in your practice of Marrying with the Ring, But now doe not you Priests thinke your selves wiser then your Forefathers the *Romans*, For doe not you Marry with the Ring, and put it upon the same finger, as the *Romans* did, But why have you not two Priests, and Crow as well as one Priest, and the Ring and your fire and your water and your five Torches and your five Gods, and your Barly cake which the *Romans* used in their Sacrifice, as well as your Plum cake? Now doe not you thinke your selves wiser then your Forefathers, To take some of their Ceremonies and not all? And why have not the Contracted Couple two Priests as well as one, For what Scripture have you that ever any Priest married any, from the first of *Genesis*

to the last of *Revelation*? And what Scripture have you to put a Ring on a womans finger when she is married? And what Scripture have you to ring Bells at your Marriages, and sett up a board in the ground, and he that knock't it downe had a Garland &c. Are not these more like the practice of the Heathen, then the People of God?

For was *Abraham*, and *Isaac*, and *Jacob*, and *Boaz*, and *Ruth*, Married with Priests, or did Christ or any of his Twelve Disciples marry them in *Cana of Gallile*, where they were called to the marriage, He that was a Priest higher then the Heavens did He, or His Disciples use that Ceremony to marry them, or did the *Jews* Priests marry them, or did the Apostles or Disciples of Christ Iesus ever marry any after Christ was risen, you cannot prove neither in the Old nor New Testament, that either Priest or Bishop, or *Jews* Priests or Christ or His Apostles married any, But Gods people tooke one another before witnesses, and Recorded it in a Booke,

And we Gods people, which are come into the Restoration, into the Image of God by Christ Iesus, both out of the Heathens practice, and the *Jews* Ceremonies, and the *Romans* Formalities we do not marry any, Its not our practice to marry any, and we are only witnesses to the Marriage, for its the Lords worke to Joine them together Male and Female as He did in the beginning; And when they have beene brought twice before the men & womens Meetings, which are gathered in the name of the Lord, and they doe see that they are clear from all other persons and Relations satisfied, So that there is a time to wait to see that they are cleare both by Testimony, and Certificate, and then a Meeting they doe appoint on purpose for the accomplisht of their marriage; where they doe take one another in the presence of God, who Joyns them together according to his Ordinance of marriage, and in the presence of his people assembled together, to live faithfully together

ther in Christian honourable marriage husband, and wife as long as they live according to the practice of the holy men of God Recorded in the Scriptures of Truth, and so God Joyneth and marrieth and his people are witnesses, and then in the same Meeting a Certificate of their so taking one another is drawne up and Recorded in a Booke, with the place, day and yeare to satisfie all that it may Concerne,

Now Concerning what Marriages

God did forbid, both in the time of the Law and of the Gospell.

In *Genesis* the 6th, the Sonns of God saw the Daughters of men that they were faire, they tooke unto them wives of all which they chose, and the Lord said, my spirit shall not alwaies strive with man for that he also is flesh, yet his daies shall be an 120 years, So here God shortned the years of man, because of their wickedness, so such as were called the Sonns of God their Eyes and minds went out after the beauty and fairness of the women, so here is the lust of the eye before they came to the lust of the flesh, which the Lords spirit had striven against, and when the Sonns of God came in to the Daughters of men, they bare Children unto them, and the same became mighty men which were men of Renown,

And God saw the wickedness of man was great in the earth, and every Imagination of the thoughts and purposes of his heart was only evill continually, and so the Lord told *Noah* (who found grace in his Eyes) the end of all flesh is come before me for the earth also was corrupted before God, and filled with violence through the wickedness of men and women.

And therefore the Lord destroyed them, and saved *Noah* and Sonns and their wives, And the Lord God said, it Repented him that he had made man upon the earth, and it grieved him

at his heart for they grieved his Spirit, by which he strove with them with their bad marriages and their violence, and their Imaginations with which they corrupted the Earth.

And how should they in the old World or the *Jews*, or the *Gentiles* or *Christians* either but grieve the Lord and corrupt the earth and themselves when they goe against his good Spirit that Strives with them, and therefore saith the Lord; my Spirit shall not alwaies strive with man because he is but flesh, and all that goes from this Spirit of the Lord in them goe from Gods Joyning into bad marriages, and so looke at the outward fairnes, and finenes, and beauty, and Riches, that is below more then vertue, and such as regard not the spirit of the Lord that strives with them they goe into the evil thoughts and the Imaginations of their owne hearts, and violence that dorth corrupt them untill they be destroyed. And so Gods Spirit will not alwaies strive with them.

And it was a grieft of minde to *Isaac* and *Rebeckah*, because *Esau* married with a daughter of an *Hittite*, And *Abraham* tooke care concerning the marriage of his Sonne *Isaac* and *Isaac* was subject to him, who married *Rebeckah* and her Relations confessed it was of the Lord to *Abrahams* Servant, and bid him take *Rebeckah* and let her be thy Masters sonns wife, as the Lord hath spoken, And then *Abrahams* Servant worshiped the Lord who had prospered him in his Journey that *Abraham* sent him about according to his prayer. so *Abrahams* servant was not lifted up here with a fleshly Ioy, but blessed and worshiped the Lord the God of his Master *Abraham*, which had led him right in the way, for according to his prayer the Lord had answered him.

And *Isaac* called *Jacob* and blessed him, and charged him and said unto him thou shalt not take a wife of the daughters of *Canaan*, but he told him whither he should goe, and take a wife and said God Almighty blest thee, And *Jacob* obeyed the

voice of his Father and Mother in his marriage: And *Jacob's* Sonns said, it was a reproach unto them to give their Sister in marriage to the Uncircumcised.

And in *Deut: 7: 3*: there the *Jews* were forbidden to make marriages with the Uncircumcised Heathen for the Lord saith thou shalt not give thy sonne to his daughter nor his daughter thou shalt not take unto thy Sonn for they will turne away thy Sonn from following Me; So here the *Jews* were not to marry with any of the *seven* uncircumcised Nations, which they were to drive out.

And in *Iosh: 23*: there *Ioshua* exhorts the people and shews the danger of making marriages with the people of the Land, for if they did the Lord would no more drive out any of these Nations before them, and if they did make marriages with them they should be as snares and traps and scourges to them in their sides, and thorns in their Eyes untill they perished from off the good Land, and it was a going back from the Lord, to cleave to these uncircumcised Nations and make marriages with them that did not serve the Lord.

And many other places of Scripture you may see how the Lord and his Prophets and servants did forbid marrying with the Heathen, as in *Nehem: 13: 23*: It was forbidden in the old Covenant to marry or make marriages with the uncircumcised Heathen, And is it not also forbidden in the New Covenant not to be unequally yoked, for if any marryes with the uncircumcised in Spirit doe not they goe from the Lords Joyning in Spirit, and are they not unequally yoked, the Circumcised & the uncircumcised, & therefore the Apostle said, be ye not unequally yoked with unbelievers, For there is no fellowship with righteousness & unrighteousness, & what communion hath Light with darkness, & what concord hath Christ with Belial? or what part hath he that believeth with an Infidell? or what agreement hath the Temple of God with Idols?

for ye are the Temple of the living God, & therefore the true believers, the Saints in the light were not to Joyne with unbelievers, nor to touch that which was unſanctified & uncleane, but they are to be ſeperate from it and then the Lord will receive you, And the Apoſtle ſaith marriages is honourable in all the bed undefiled, but whoremongers and adulterers God will Judge, ſo you may ſee what makes the marriage honourable in all and what God will Judge, for the Lord will have marriages to be cleane becauſe its his Ordinance and his Joyning.

And the Lord ſaid to the Children of *Judah* acknowledge thine Iniquitie for thou haſt tranſgreſſed againſt the Lord thy God, turne o backſlideing Children ſaith the Lord for I am married unto you, ſo you may ſee as long as the *Jews* kept to the Lord in his ſpirit that he poured-upon them they kept the true Marriage with the Lord in his ſpirit and that led them to keep the true marriage both inward and outward; but when they rebelled againſt the ſpirit of the Lord and ſo forſooke the Lord and his waies then they committed whoredome with other Nations following their waies & committed whoredome both inwardly and outwardly, And the Lord reaſoned the caſe with the *Jews* and ſaith, if a man put away his wife and ſhe goe from him and become another mans wife, ſhall he returne to her againe, ſhall not the Land be greatly polluted but thou haſt played the Harlott with many lovers, yet returne unto me ſaith the Lord *Ier* 3:

And *Malachy* ſaith in the 2: 11th *Judah* hath profaned the holyness of the Lord which he ought to love, and hath married his daughter to a ſtrange God, So this ſpirit trains not up their Children to prefer them to the God of truth, but when they have rebelled againſt the ſpirit of God, then they by that ſpirit doe marry their Children, ſo that which is like its ſelfe both inward and outward both among *Jews* and Chriſtians.

And

And therefore in *Nehemiah* the *Jews* in the old Covenant did Commit evil in marrying strange wives, and *Nehemiah* said, ye shall not give your daughters unto their Sonns, nor take their daughters to your Sonns or for your selves, so that practice of Marrying was generally forbidden by the law of God in the Old Covenant, for did not *Sollomon* King of *Israell* sinne by these things, yet in many Nations was no King like unto him who was beloved of his God, and God made him King over all *Israel* nevertheless him did outlandish women cause to sin, And *Nehemiah* said shall we hearken unto you to doe all these great evils, to transgress against our God in marrying strange wives, and some of the Priests by marrying strange wives, had defiled the Priesthood and the Covenant of Priesthood and of the *Leuites* *Nehem: 13.*

And therefore when the *Jews* went from their true outward marriage they went from the inward spiritvall marriage with the Lord, so it was in the old Covenant, so it is in the New, for as it was with the *Jews* in the Old Covenant when they went from the Spirit of God which he had poured upon them, then they brake marriage with the Lord inwardly, & went into bad marriages outwardly, and as long as they kept to the spirit of the Lord as he Commanded they kept to the true Marriages with him and in the true Marriages as he Commanded.

And so it is in the New Covenant, God who poured his spirit upon all flesh so as all are guided by the spirit of the Lord it Joynes them to Christ and God & so they come to the lambs marriage and marry to Christ Iesus and the Lord with his holy spirit that he hath poured upon them.

And so with this spirit God Joynes his males and females together in the true undefiled bed and honourable marriage, & they that are led by the Spirit of God cannot Joine with them that rebell against the Spirit, and grieve & vex and quench it; for such adulterate from the living God, that rebell against his spirit

spirit and follow the worlds God and his spirit out of truth; and therefore such as forsake the light and grace and spirit of God, can Joyne with such that rebell against the spirit, and hate the light, & walke despitefully against the spirit of grace, which they that are led by the spirit of God and believe in the light, & receive the grace & are established in it, cannot joyne with any but in the light grace and spirit of Iesus Christ, in which they feelee Gods Joyning in his honourable marriage, in the undefiled bed to his glory.

Now Concerning Marriages in the kin-

dred, which the Lord forbids in the old Covenant, but was

the practise of the Egyptians and of the Canaanites.

The Lord said to the *Jews* after the doings of the Land of *Egypt* wherein you dwelt shall ye not doe, & after the doings of the land of *Canaan* whither I bring you shall ye not doe, neither shall ye walke in their Ordinances, but ye shall keep and doe mine Ordinances Statutes and Judgments, I am the Lord your God, None of you shall approach to any that is neare of kin, to him to uncover their nakedness, the nakedness of thy Father or the nakedness of thy Mother, so here the daughter could not marry the Father. nor the Sonne could not marry the Mother; nor the nakedness of thy Sister the daughter of thy Father, or the daughter of thy mother borne at home or abroad, so there was their owne Sisters, and halfe Sisters and Brothers forbidden; the Sons daughter, nor the daughters daughter was not to marry, So here is Cozens & Grandchildren forbidden; Thou shalt not marry thy Fathers Sister, nor thy mothers Sister, here the Unckles & Aunts was forbidden; And also the Fathers Brother and the Fathers Brothers wife was forbidden, and thy daughter in Law thy Sons wife.

nor thy Brothers wife these were forbidden; nor a woman & her daughter; nor her Sons daughter, for this was wickedness, and they are neere kinsfolke and are forbidden to marry by the law, & they were not to approach to marry any that was neere of kin, therefore they must be far off kin. And by the law it was death if a man lie with his Fathers wife, or if a man lie with his daughter in law, both of them was to be put to death, and if a man tooke a wife and her mother, they were to be burned with fire.

And if a man shall take his Sister the daughter of his father or the daughter of his mother it is a wicked thing, they shall be cutt off.

And if a man lie with a woman while she had her sickness upon her they should both be cutt off.

And the mothers Sister, and Fathers Sister, they that married such should beare their Iniquity, or Uncles wife they should beare their sinne and die childless.

And it was an uncleane thing for a man to marry his brothers wife, such should die childless.

So here you may see it was contrary to the Law of God, to marry with any that was neere of Kin to them in the old Covenant, then much more in the New, which doth exceed the old in Righteousness.

And they that offered their Children to *Molech*, were to be cutt off, and he that did lie with another mans wife, they were both to be cutt off; So such actions was cutt off outwardly by outward punishments in the old Covenant, and all such actions are cutt off, by the sword of the Spirit of God in the New Covenant, they are cutt off by the spirit of grace, light and truth of Iesus Christ, and such acts and actions are condemned with the light of the Church of Christ yea the very lust of the Eye and heart is condemned by Christ to be an action, before it come to action in his new Covenant, & new Testament, and

and therefore the righteousness of the New Covenant doth exceed the old.

And though before the law they married in the Kindred, but after the law came, it was forbidden, to approach unto any, that was near of kin to marry them, as may be seene in *Levitte* 18, and 20. Chapters. and *Ezek*: 22. & yet in some cases they were to marry in the Kindred, though they were not to multiply wives lest their hearts turned away from the Lord *Deut*: 7. 27.

Now in the case of the Daughters of Zelophehad, who had no Sonns they were to marry in the Kindred, because the Inheritance should not be removed from the inheritance of their forefathers, nor from Tribe to Tribe, but to keep the Inheritance of their forefathers in their own Tribe, & therefore every daughter that possessed an inheritance in any Tribe of the Children of *Israel* shall be wife to one of the family of the Tribe of her father, & therefore the daughters of Zelophehad, were married unto their Fathers brothers Sonns which was to keep their Estate in their own Family and Tribe, this was a distinct case which *Moses* laid before the Lord, after that the Lord had commanded not to marry their neere of Kin, for the Lord said, if a man die & had no sonne, then his Inheritance should pass unto his daughter *Numb*: 27. 36 chapters, & whereas it is forbidden that a man should marry his Brothers wife *Levit*: 18. 16. and *Levit*: 20. 21. It is said againe, it was an unclean thing for a man to marry his brothers wife and they should be childless.

And in *Deut*: 25. the Lord saith there, if brethren dwell together and the one of them die and have no child, the wife of the dead, shall not marry without unto a stranger for her husbands brother was to take her unto wife, & the first borne that she shall beare shall succeed in the name of his brother, her former husband which was dead that his name be not put out
of

of *Israel* so he must beare the name of the deceased; And if her fathers brother would not take her to wife, she was to have him before the Elders and she was to loose his shoe and put it off his foot and spie in his face, and say so should it be done unto the man, that will not build up his brothers house, and his name should be called in *Israel* the house of him that hath his shoe loosed, now if the brothers wife had a daughter or daughters, the brother or neere kinsman was not to marry her but the daughter or daughters should have the Inheritance, and should marry one of the Tribe of their fathers family lest their Inheritance should goe to another Tribe, So in this perticular case they were to marry with the Kindred, and the brothers wife, else it was forbidden by the Law of God, *Levitt: 18. 20.*

Now *Boaz* that was a mighty man of wealth, he was a kinsman of *Ruths* first husband, and she had noe Child, yet there was a neerer kinsman then *Boaz* which *Boaz* called before the Elders and said unto him, If he would redeeme *Elimelech*s land, and that day he did buy or redeem the field of *Naomi*, he must also buy it of *Ruth* the *Moabites*s the wife of the dead, to raise up the name of the dead upon his Inheritance, and *Boaz* kinsman said, he could not redeem it, lest he marred his owne Inheritance; So *Boaz* bought all that was *Elimelech*s and Redeemed the land, and tooke *Ruth* to be his wife, to rise up the name of the dead upon his Inheritance, and to keep it in the Tribe. So this was a perticular case of marriage in the Kindred, and to purchase and redeeme the Land and to raise up the name of the dead, & this should succeed in the Inheritance of the dead after *Boaz* had redeemed it, and this is a Crois to marry in the Kindred in that perticular case, and to purchase and Redeem Estates and to place it in the name of the dead, though it was the Command of God, but in the Generall it was forbidden to approach unto or marry any that was neere of kin,

Now Concerning Espousing and betrothing

If a man enioyce a maid that is not betrothed and lie with her, he was to marry her, and if a virgin that is betrothed unto an husband and a man finde her in the City and lie with her, they shall be both stoned to death, the Virgin because she cried not out being in the City, & the man because he hath humbled his neighbours wife so she was the wife of him to whom she was espoused in the sight of God, though she was a Virgin and only betrothed, But if a man finde a virgin in the field and he force her to lie with her then he only shall die and not the woman the betrothed virgin crying out in the field, and there is none to save her, from him that forced her, so unto the virgin they were not to doe any thing.

But if a man find a Damsell that is a virgin that is not betrothed, & lay hold on her and lie with her, then the man that lay with her shall give unto the Damsells father, fifty shekells of siluer & she shall be his wife, because he hath humbled her he may not put her away all his daies *Deut: 22: 10* to the end, And the Apostle saith the Lord saith, let not the wife depart from her husband, and let not the husband put away his wife, but if they did depart they were to remaine unmarried or be reconciled, And if a brother had a wife that believed not, or if a woman had a husband that believed not, they were not to put the unbelievers away, for the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband, else their children were unholy, but now are they cleane; But here the Apostle doth not encourage or give liberty that a believer shall marry an unbeliever, but these were such as the man or the woman came to be believers in Christ after they were married, And as the Apostle saith, the wife is bound by the law as long as her husband liveth, but

if he be dead she is at liberty to marry whom she will, only in the Lord 1. Cor: 7. so make the marriage must be in the Lord, who are of his Joyning in the restoration; as man and woman were in before they fell.

Mary was espoused to *Joseph*, and before they came together she was found with Child by the holy Ghost, to *Joseph* her husband, marke he was called her husband when they were but espoused before they came together.

And *Joseph* her husband being a just man, nor willing to make her a publicque example was minded to put her away privily, But the Angell of the Lord appeared unto *Joseph* saying, *Joseph* thou Sonne of *David* feare not to take unto thee *Mary* thy wife (so she was his wife) for that which is conceived of her is by the holy Ghost, and *Joseph* did obey the Command of the Lord, so here it is cleare such as are espoused and betrothed in relation to marriage are not to be broken off, for the Angell of the Lord calls *Mary* *Josephs* wife, though they were but espoused, and not come together; and *Joseph* could not put *Mary* away for fornication as Christ after speaks of, because, that which was conceived of her was by the holy Ghost *Math: 1.*

And *Peter* declares largely of the duty of husbands and wives, and such as did not obey the word, that they also without the word might be woone, by their chaste conversation, so likewise the husbands to dwell with their wives, according to knowledg giving honour unto the wife, as unto the weaker vessell. and as being heirs together of the grace of life 1. Pet: 2.

And such as did forbidd to marry & commanded to abstaine from meat were in the Doctrine of Devills and were departed from the Faith of Christ, and had given heed to seducing spirits having their Consciences seared as with an hot Iron; there was no sence in it, 1. Tim: 4. So you may see what

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fort they were that denied marriages, and how it is the worke of God to Joyne man and woman together, both in the beginning and in the Restoration, & the Apostle saith, they were to marry only in the Lord.

So Marriage was honourable in all the bed undefiled, & how espousings and betrothings were not to be broken, And how marriage in the Kindred was forbidden, and what condition and State in the kindred was allowed in the old Covenant, and likewise how that the new Covenant does exceed the old in Righteousness; For where Adultery is forbidden in the old, lust is forbidden in the New. And so unequall yoking was forbidden in the new Covenant, and in the old it was forbidden to marry with the uncircumcised Heathen that knew not God.

And so they whose hearts, eares and Lips are Circumcised with the spirit of the Living God cannot marry with the uncircumcised in hearts and eares, that quench the good spirit, & follow the bad spirit, it is an unequall yoke to marry with such.

And man and woman cannot say that God Joynes them together, who disobey the spirit of God, that he pours upon them, which spirit gives the knowledge of God, to them that obey it, that Joynes them together, and this spirit of God preserves them both in their virginity from defiling their bed & preserves them true to each other; in their espousing and betrothing both to the Lord and one to another, so that they are married to the Lord, in truth and righteousness by his spirit, and he Joynes them together in truth and righteousness, by his spirit, & this is an honourable marriage & such in it know the Lord and he owns it.

And all that live in the spirit of God have a Testimony, & unity with the marriages whom God Joynes together, with
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his Spirit and truth in the restoration; which is over all the marriages since the beginning where men puts together & puts asunder, through the hardness of their Hearts; For Gods Joyning is with his Spirit out of Sin, and this keeps the hearts tender out of the hardness of the heart, And no man is to put asunder whom God Joyneth together, either in marriage espousing or betrothing, Glory be unto the Lord and his Name for ever, For all his blessed works who is over all blessed for ever Amen.

*Swearthmore: the 9th of the
6th Month 1679.*



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THE END.

